Oliver

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"AND THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOR EVER AND EVER."—*Daniel.*

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THE PERSECUTIONS IN MISSOURI.

[CONTINUED FROM PAGE 339.]

After the evacuation of De Witt, when our citizens were officially notified that they must protect themselves, and expect no more protection from any department of the State Government, they assembled in Far West to the number of one thousand men, or thereabout, and resolved to defend their rights to the last. A call was made upon every person who could bear arms to come forward in defence of our houses, homes, wives and children, and the cause of our country and our God. In the meantime the bandits, elated with success and emboldened by the negligence of every department of the State Government, were increasing in numbers daily. They were concentrating in Davies County, with artillery and military stores, with open threats that they would now drive the citizens from Davies and Caldwell Counties.

In their maurading expeditions they took a number of citizens prisoners. Among these was Mr. Amasa Lyman, a minister of the Gospel, and an excellent citizen of Caldwell County. They kept him prisoner for a number of days, while his family were in suspense, and knew not his fate. They abused him in various ways, and held frequent consultations to kill him; but at length he was set at liberty.

The people of Davies County assembled several hundred men for defence. Several parties of the banditti were met, disarmed, and dispersed. A detatchment under Colonel D. W. Patten, marched against their main body with a *posse* of about one hundred men, met and dispersed them, with the loss of their artillery and some military stores. Another party were dispersed and disarmed by the Sheriff of Caldwell County and his *posse*, as they were on the march through that county to reinforce the banditti of Davies.

While these transactions were going forward, small parties of the enemy were busily engaged among the settlements, in plundering and burning houses; driving women and children from their homes to perish with hunger and cold, and robbing them of beds, bedding, furniture, wearing apparel, etc., etc. Hundreds were thus com-

pelled to flee to the cities and strongholds. Many women and children came in at the dead hours of the night, and in the midst of dreadful storms of rain and snow, in which they came near perishing.

While these things were transpiring in Davies, Caldwell was threatened from every quarter. Her citizens were driven from her frontiers, and came pouring into the town of Far West, from day to day, with women, children, goods, provisions, etc.; in short, with everything moveable which they had time to bring. Lands and crops were abandoned to the enemy. The citizens were under arms from day to day, and a strict military guard was maintained every night. Men slept in their clothes, with arms by their sides, and ready to muster at a given signal at any hour of the night.

During this state of alarm, guns were fired, and the signal drum beat in the middle of a dark and gloomy night of October. The citizens came running together with arms in hand. An express had arrived from the south part of the county, stating that a party of the enemy were plundering houses, carrying off prisoners, killing cattle, and ordering families out of their houses, on pain of having them burned over their heads. A portion of the militia, under Captain Durphy, went with a deputy sheriff to the scene of riot. I was one of the *posse*, the whole consisting of about sixty men.

This company was soon under way, having to ride through extensive prairies a distance of some twelve miles. The night was dark, the distant plains far and wide were illuminated by blazing fires, immense columns of smoke were seen rising in awful majesty, as if the world was on fire. This scene of grandeur can only be comprehended by those acquainted with scenes of prairie burning; as the fire sweeps over millions of acres of dry grass in the fall season, and leaves a smooth, black surface, divested of all vegetation.

The thousand meteors, blazing in the distance like the camp fires of some war host, threw a fitful gleam of light upon the distant sky, which many might have mistaken for the Aurora Borealis. This scene, added to the silence of midnight, the rumbling sound of the tramping steeds over the hard and dried surface of the plain, the clanking of swords in their scabbards, the occasional gleam of bright armor in the flickering firelight, the gloom of surrounding darkness, and the unknown destiny of the expedition, or even of the people who sent it forth; all combined to impress the mind with deep and solemn thoughts, and to throw a romantic vision over the imagination, which is not often experienced, except in the poet's dreams, or in the wild imagery of sleeping fancy.

In this solemn procession we moved on for some two hours, when it was supposed we were in the neighborhood of danger. We were then ordered to dismount and leave our horses with a guard. This done, we proceeded on foot for a mile or two in search of the enemy. We had not proceeded far when, as we entered the wilderness, we were suddenly fired upon by an unknown enemy in ambush. One of our little number fell at the first fire, being mortally wounded; his name was Obanyon. At a short distance we could now behold the camp-fires of the enemy. It was now dawn of day in the eastern horizon, but darkness still hovered over the scenes of conflict. Orders were issued to form in the brush, and under cover of the trees, which was instantly done. The fire now became general on both sides, and the whole wilderness seemed one continued echo of the report of the deadly rifle. After a few rounds of discharges, orders were given to charge the enemy in the camp. As we rushed upon them the strife became deadly, and several fell on both sides. At this instant a ball pierced the brave Colonel, David Patten, who was then at my side, and I saw him fall. Being on the eve of victory, I dared not stop to look after his fate, or that of others, but rushed into the enemy's camp. This was located on the immediate banks of Crooked River, which was here several rods wide, and not fordable. The enemy, being hard pushed, flung themselves into the stream, and struggled for the other shore. Those who reached it soon disappeared.

The firing now ceased, and the wilderness resounded with the watchword, "*God and Liberty.*"

Our little band, which had been thrown into some disorder, were instantly formed, and their pieces reloaded. This done, a detachment surveyed the field, to look after the wounded. I turned Gideon Carter, who was lying on his face, and saw him die. His face was so marred and disfigured with wounds and blood that I did not recognize him then, but learned afterwards that we had mistaken him for one of the enemy, and left him on the ground in mistake. I next found David Patten, whom, a few minutes previously, I had seen fall. He could speak, but was lying on his side, pale and almost dying, a ball having pierced the lower part of his body. Many others were wounded, and some dangerously.

The enemy had left their horses, saddles, camp and baggage, in the confusion of their flight. We harnessed some of their horses and placed them before a wagon, arranged blankets therein, on which we laid those who were not able to mount a horse; this done, our whole troop mounted the horses we had taken, and formed in front and rear of the wagon which bore the wounded. We then moved slowly back to the guard and horses we had left. Here we halted and readjusted the wounded. It was an awful sight to see them pale and helpless, and hear their groans. There were about six of our men wounded, and one left dead on the ground. The enemy suffered a similar loss, besides their camp, and many of their arms and military stores.

We ascertained from the prisoners whom we rescued, that the enemy consisted of about sixty marauders, headed by a Methodist preacher, named Bogart. Our *posse* who were actually engaged, could not have been more than fifty. At the commencement of the engagement there were three of our fellow citizens held as prisoners in their camp; they had been kidnapped from their peaceful homes the day previous. Two of these made their escape at the commencement of the engagement; the third was shot through the body in attempting to run to our lines, but fortunately recovered.

Having now arranged everything to the best advantage for the wounded, we made slowly on towards Far West. When we came within five miles of the city, our express had reached there with the news of the battle, and we were met by a surgeon and others for our relief. Among those who met us here was the wife of the pale and dying Patten. Our wounded were now taken into a house, and their wounds dressed. As Mrs. Patten entered the room, and cast her eyes upon the pale and ghastly features of her husband, she burst into tears, exclaiming: "O God! O my husband! How pale you look!"

He was still able to speak, but he died that evening in the triumphs of faith. The young Obanyon also died about the same time. The others recovered of their wounds, but one of them, named Hendrix, is still a cripple. Patten and Obanyon were buried together, under military honors; a whole people, as it were, followed them to the grave. All wept, whose feelings were not too intense to find vent in tears. He was the only member of the Quorum of the Twelve who had as yet found a martyr's grave. He was a great and good man, and one who chose to lay down his life for the cause of truth and right; for this privilege he had diligently sought and prayed; "for," said he, "I had rather die than live to see it thus in my country."

But, to return to the main thread of my narrative: having conveyed the wounded to their place of hospitality, the *posse* hastened to Far West, and delivered the spoils of the enemy to the colonel of the regiment, who afterwards delivered them to the higher civil or military authorities of the State.

These several defeats of the insurrectionists in Davies County, as well as in Caldwell County, checked for a time their ruinous ravages. They saw that it was impossible to conquer a people who were fighting for their homes, their wives and children, as well as for their country and conscience, unless they could come against them with some show of authority; for it had become an established fact that the people of the Saints never resisted authority, however abused.

[TO BE CONTINUED.]

THE COMING CRASH.

The monstrous accumulation of scandals since the investigating committees have been at work is producing a temper of the public mind of which nobody can yet see the ultimate effect. Everybody perceives whither such exposures tend, but nobody can foretell with any precision when the final crash will come. During the memorable winter and spring of 1861, the busy preparations of the South occupied public attention without any apparent effect on political parties, but when the first gun was fired on Fort Sumter the effect was electric, the pent-up feelings of the North exploded with overwhelming force, and the tide of feeling swept down all obstacles. There is something similar in the terrific operations of nature. Descriptive writers tell us that an avalanche in the Alps is slowly loosened by the superincumbent weight of snow, and when at last it is ready to fall, so slight a disturbance of the atmosphere as is caused by the discharge of a pistol, detaches the stupendous mass and precipitates it in overwhelming ruin upon the valleys below. Political forces often operate in this sudden way. Historians trace the first French Revolution to an accumulation of causes which had been in quiet operation for the preceding half century. The sudden dethronement of Louis Phillippe is another case in point. When a vast mass of combustibles have long been accumulating and decaying, everything may seem secure until a chance spark falls among them and starts a devouring conflagration. Chicago, to all appearance, seemed as secure on the afternoon preceding the great fire as at any period of its history, although two months of dry parching winds from the prairies had converted its structures and its wooden pavements into tinder; but the accidental upsetting of a lamp in a stable suddenly swept away the city in a whirlwind of flame. The republican party is becoming a similar inflammable mass which any accidental spark may kindle and consume. This recent exposure may not be "Mrs. O'Leary's cow, but the combustibles are dry and ready and from some source the fatal spark is pretty sure to come.—*New York Herald.*

EDUCATION.

From the report of a lecture by Theodore Tilton, in Chicago, given in the *Times* of that city, we extract the following:—

Remember one thing—storing the mind is one thing, and using it quite another. Every housewife understands that putting flour in a barrel is not making bread. Go where you choose, and you will find that the more a large proportion of men learn the less they know. They are stuffed so full of the thoughts of others that they have none of their own. A brain that is crammed represents a mind that is damned. The most persistent reader cannot read a thousandth part of the books worth reading. Hence there must be some better method of developing the mind than by reading, as great learning is an impossible thing. What is the better way? Set aside the mind for a time and let us consider the whole human constitution. The body is the base of the mind.

The brain needs every ounce of blood, every bone, every fibre of nerve, and every pound of flesh. He who has learned how to eat well, sleep well, walk well, talk well and laugh well has just begun to know how to learn. Corrupt theologies that frighten men out of their wits, originated in corrupt bodies. Headache is of the devil, and dyspepsia is of hell. It takes a sound body to make a sound mind. Work is not vulgar. So long as the brain needs the juices of the body, so long will hard work be the fundamental element in the development of the mind. Business is eminently fit for a man of genius, and

to earn a livelihood is the best way to sharpen one's wits.

The influence of the moral nature is to stimulate the intellectual faculties. God made the moral faculties to stand pre-eminently in excess over the intellectual. This is shown by the fact that the majority of men are not capable of profound reasoning processes, although capable of profound moral influences. While but few understand the 12 problems of Euclid, all understand the 12 beatitudes from the Sermon on the Mount. Why is it that the moral faculties sweep a limitless horizon, while the intellectual are bounded by a small circle? Because they were created for a supreme end. They are supplemental to the intellectual; they are the higher reason.

Intellect comes not to its fullness until it is surcharged with the glory of moral feelings. It is the mere cutting edge of the axe, to which the moral element gives momentum and swing. What follows from this? The error in intellectual education consists in making it too exclusively intellectual. To study is good, but after learning the books the child should be taught Bacon's maxim, "Studies teach not their own use." Coleridge teaches the best method when he says, "A single hour spent in solitude in struggling with and in conquest over a single bosom sin will produce more intellectual culture than a whole year's study in the schools without." This should be written over the entrance of every school-house. Intellectual vigor comes only of moral inspiration. As the body needs breath, so the mind, which is an organism parallel after it, needs the "divine afflatus" of the Holy Ghost—call it what you will. Good acts and lives shine through the face. If the moral nature has power to change the face, how much more to change the mind? Homer says no wicked man was ever wise. We live in an age where everything is mixed with brains. It is high time now, that brains themselves should be mixed with morals. I say this in the interest of intellectuality, although that is by no means the greater interest. Since moral virtues become intellectual forces, the best thing to do is to take care of our morals, if only for the benefit of our minds.

RETRIBUTIVE JUSTICE.

Logan, April 25th, 1875.

Editor Junction:

I have read, with attention and interest, the strictures on the enormity of the Christiancy Bill, now before Congress, as they appeared in the *News*. Time must determine its fate in that body. I apprehend that it will make but little difference with the Latter-day Saints what that fate may be. There is a passage of scripture which reads somewhat as follows:—"Ye can do nothing against the truth, but for the truth." Should that bill become law, the Saints may suffer much inconvenience and loss thereby—even as the husbandman suffers present loss by sowing his seed on the ground; but under the influence which providence exerts upon it in causing many changes in its appearance, it may bring to him, in due time, a return of thirty, sixty and even a hundred-fold. When men have exhausted their skill and ability to strew, with thorns, the path of the just, they may, at least, serve as fuel, for the innocent wayfarer to cook his homely meal.

When the acts of men are accomplished and receive their signature, those acts then become the property of a higher power, who can use them in a manner to produce results diametrically opposite to what was intended by their authors.

Whatever Congress may do with the "Mormons," that body will say that its action is right, consequently, it receives the approval of the Government and becomes a precedent or law. Should that obnoxious bill be legalized, to operate in Utah, by which the "Mormons" are deprived of civil and religious liberty, the whole nation may

look, without disappointment, for that precedent or law to be executed upon their own heads under the influence of those mysterious changes which are the peculiar prerogative of heaven to bring about. The Supreme Ruler may say to the authors of these oppressive measures, "Out of their own mouths will I judge them," by fulfilling upon their heads, the very precedent and law which they have enacted and said it was good.

The wisdom of our nation's rulers is taken from them by the hand of Providence, and they know it not (see Isaiah, xxix, 14,) and left them to be led captive by their own ambition, fallen honesty, and ungodly greed of gain. They have fallen from the proud pinnacle of fame where the fathers of the Republic justly stood, down to the low vices and trickery of a generation ripened for the judgments of God. When wisdom and honor are fled, virtue and honesty faded out, money squandered, confidence crucified, credit ruined, and the Government left in the hands of a low, reckless and venal grade of politicians who are proving themselves to be thieves and robbers, how very inviting the situation to some foreign despot to land upon our shores, and say to the nation—You may live if you can; but you can have neither civil nor religious liberty. This may be said to be extravagance and fiction superlative: but remember the old adage which says: "Truth is stranger than fiction!" Remember George Washington's vision. I know not, however, that he ever had the vision attributed to him; but whether he did or not, the power of the Highest can make it true and fulfill it. That nation stands on slippery places at the present day, that can neither see nor appreciate light from the eternal God. To fight against the "Mormons" may not prove as cheap a task as some have vainly imagined, for they are God's chosen people, and he who molests them on this account, toucheth the apple of his own eye.

The time is near when a small ring of unprincipled and slanderous illiberals in Utah will not find it necessary for them to gather fuel to feed the flame which they have kindled in Washington and elsewhere, against the Latter-day Saints; for heaven knows that there will be fire enough almost everywhere, without their contributions to feed it, besides some water.

Government appointees have been sent to Utah for the purpose, apparently of searching out and punishing the "Mormons" for their alleged misdeeds; and whenever they may, by diligent search, have found a tainted morsel, they have feasted upon it, and become as fat as Pharaoh's lean knee. But the government has plenty of that work to do just now, nearer home. The tables begin to turn!

The "Mormons" are a very singular people. They neither say nor read their prayers, but they pray, notwithstanding. They cannot forget, nor hardly forgive, the abuses and injuries they received from the outside world, from the days of their residence in Missouri, down to the present time; especially while there is no move made to heal their wounds, or to compensate them for their losses. But lest I be over tedious, I will close by referring the reader to the 29th chapter of the prophecy of Isaiah, which may prove a fruitful source of comment by many sectarian ministers, to know that it means something different from what it really is. GAD.

—*Ogden Junction.*

A BYWAY TO HEALTH.

"Nobody ever repented of eating too little," was the sage remark of an old gentlemen on the verge of ninety, next to whom the writer had the pleasure of sitting at dinner the other night. The host was pressing him to take more, and urging him in the usual phrase, "Why, you have eaten scarcely anything!" Now it is to be assumed that the old gentleman's words indicated one of the byways to good health along which he had traveled through his long life, and to which he owed his present remarkable

hearty condition; so it was suggested to him interrogatively, that he had always been a small feeder. "Yes," he answered, "ever since I was two or three and twenty; up to that time I was a weakly fellow enough, and I used to make the great mistake of trying to eat and drink as much as I could, in the hope of becoming strong. All my friends and the doctors backed me up in my error; but fortunately I found it out in time, and 'knocked off'—as your modern slang has it—more than half my usual amount of food and stimulants. I gave up the idea of making myself strong, and merely strove to make myself well, and I was contented with eating just as much as I could digest, and no more. Of course it took a little time and experience to discover the precise limits; I could not adopt the golden rule of always leaving off with an appetite, because I never began with one, but by persistently erring on the right side, I got hold of one of the great secrets of life—the secret of knowing when one has had enough, and after a year or two I became so much better, that I used to find myself keenly ready to eat at meal time, and by degrees actually acquired an appetite. This, once found, I never destroyed it, but always determinedly rose with a feeling that I should like to eat more. Naturally the temptation for a while grew greater as my digestion grew stronger; but I was firm; I did not behave ungratefully to my stomach, and immediately presume upon its increased powers by overloading it; I did not live to eat, but only ate to live; and behold me! I have no need to be very particular as to what I eat, even at my time of life; I have only to be careful not to eat too much." Here indeed is the secret of a great deal that is amiss with many of us. We are in the habit of eating too much, more than our digestive powers can tackle, and that which is not assimilated is more or less poisonous. The system becomes overcharged, and gives any latent tendency to disease within us every facility for developing itself. The question is, not so much what to eat as what quantity to eat; and nothing but a sharp lookout kept by ourselves upon ourselves can give us the answer.—*Tinsley's Magazine.*

LIMIT YOUR WANTS.

From the nature of things the income of most of the inhabitants of the earth must be limited, and indeed within very narrow bounds. The product of labor throughout the world, if equally divided, would not make the share of each individual large. It is impossible that every one should be what is called rich. But it is by no means impossible to be independent. And what is the way to compass this—as Burns appropriately designates it—"glorious privilege?" The method is very simple. It consists in one rule: limit your wants. Make them few and inexpensive. To do this would interfere but little with your real enjoyment. It is mostly a matter of habit. You require more, or you are satisfied with less, just as you have accustomed yourself to the one or the other. Limit your wants, estimate their cost, and never exceed it, taking pains always to keep inside of your income. Thus you will secure your lasting independence. Young men, think of this. A great deal of the happiness of your lives depends upon it. After having made your money, spend it as you choose, honestly, but be sure you make it first.—*Ex.*

It is well that we were born babies in intellect. Could we understand and reflect upon one-half of what most mothers at that time say and do to us, we should draw conclusions in favor of our own importance, which would render us insupportable for years. Happy the boy whose mother is tired of ta king nonsense to him before he is old enough to know the sense of it!

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JUNE 5, 1876.

THE KINGDOM OF GOD AND THE WORLD.

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A RECENT issue of the *New York Sun* contained the following short sermon on riches and death :—

"A rich old man lay dying. The full number of years allotted to man had passed away since first his eyes opened to the light of day, and a father and mother rejoiced that a son was born unto them. The full number of years allotted to man—it is a long time ; and yet it had not seemed long to him, so stealthily do the days glide by. But it is long enough to incur grave responsibilities—responsibilities which, if the preachers preach truth, stretch out, in their consequences, through all eternity.

"The longest life has its close, and his hour had come. The physicians who had healed him heretofore, could not heal him now. He was possessed of untold millions. By night and by day his riches had increased ; was it, alas! that, in the moment of his dire necessity, they might press, with mountain weight, upon his soul?

"His gold, which has availed him so often, would not avail him now. All his vast wealth, if he were willing to give it, would not purchase for him one day more of life. He must die!

"Failing in all efforts for physical relief, he turns to seek for spiritual consolation. He had lived a life quite blameless in the estimation of men, a fair life, but livers of the fairest lives grow anxious when they stand face to face with Death, and realize that they are about to enter into the darkness which human vision cannot penetrate. Could he find comfort in the word of God? He opens the Bible and reads :

"'How hardly shall they that have riches enter into the kingdom of God.'

"'It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.'

"And he thought of his millions of money. And he wondered what Jesus Christ meant when he spake these words. And he died!"

The writer of this sermon evidently supposes as most Christians do, that the term "kingdom of God" is here applied to heaven, or the abode of the righteous after death ; and he is justly staggered by the reflection, that the mere possession of great riches by one who had lived a blameless life should necessarily debar him from heaven. Well might the millionaire wonder at these sayings of Jesus, as viewed in the light of modern Christianity! For if men are promised salvation because they believe with all their hearts that Jesus is the Christ, and moreover, if they add to their belief the works of a blameless life, what is the promise worth if it is to be rendered nugatory by the

mere possession of wealth? If belief in Jesus be the *one indispensable condition* of salvation, as many modern divines so blatantly asseverate, what has either riches or poverty got to do with it? Is it necessarily, or in anywise true, that a rich man *must* be an unbeliever? Has he not far greater facilities for inquiring after truth than the poor man? Is it not generally true that he is better-educated, has more time at his disposal, and a wider range of literature for his researches than the poor man? and are not those the principal adjuncts whereby men are supposed to become qualified teachers of Christianity, and without which the poor man is unable to qualify? Why then shall they not fit him to be a believer, as well as a teacher, and if a believer why according to modern orthodoxy and in spite of his riches, is he not saved? The truth is, however, as we have before remarked, that abstract belief never accomplished anything for any one, rich or poor, and we merely glance at these views of modern Christians to point out their unsoundness, from their own standpoint, and with a view to their correction.

Jesus undoubtedly meant, just what he said, but he had no allusion to the future state when he said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." He simply meant the literal kingdom of God which he would have established among the Jews but for their unbelief, and the term is synonymous with "the Church of Christ." When John cried in the wilderness, "Repent ye, for the kingdom of heaven is at hand," it was the institution of the Church of Christ upon the earth that he had allusion to; and when Jesus afterwards said to the Jews: "The kingdom of God shall be taken from you and given to a nation, who shall bring forth the fruits thereof," he meant that his Church should be withdrawn from among the Jews and be established among the Gentiles. The Jews looked for the promised Messiah who should re-establish their kingdom, but they failed to see in the person of the meek and lowly Nazarene, their anticipated great and glorious deliverer. He was so lowly born, so poor, so meek, so unostentatious, that they scoffed at and ridiculed him, and finally put him to death as an impostor. Jesus called his Apostles from among those who received his testimony, and they were the poor among men. His system of religion was esteemed by the learned and pious, a blasphemous subversion of the orthodoxy of the age, so great, so learned, and so venerable, just as the same system introduced by the Prophet Joseph Smith is esteemed to be to-day. To embrace that system was to doom one's self to perpetual ostracism from the esteem and fellowship of society, and of old time friends, and perhaps to be called upon to forsake house, brother, sister, father, mother, wife, children or lands. The language of Jesus was: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Again, he said to the young man who had faithfully kept all the commandments, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me. But when the young man heard that saying, he went away sorrowful, for he had great possessions." It was this circumstance that called forth the Savior's remark, and he had reference to the *difficulty* the rich man found in forsaking the world and its ways, in order to become a member of the Church of Christ.

If this be true, then some may inquire, how is it that in modern times, rich

and poor alike find no difficulty in uniting themselves with the Church of Christ? We answer; they may find no more difficulty in uniting themselves with the fashionable, man-made religious institutions of modern times, falsely styled the Church of Christ, than did the rich of old to join with the Pharisees, or the Essenes, or the Sadducees; but let them undertake to unite with the true Church of Christ, now re-established upon the earth by divine revelation, and they will then know the truth of that saying of the Savior. As a case in point, we cite the following testimony of the Rev. Orson Spencer, written to the Rev. William Crowel, after the former had embraced the everlasting Gospel. He says: "What could I do? Truth had taken possession of my mind—plain, simple, Bible truth. It might be asked if I could not expel it from my door: yes, I *could* do it; but how would that harmonise with a sincere profession to preach and practise the truth, by way of example to others? It was a crisis I never shall—I never can forget. I remember it as an exodus from parents, kindred, denomination, and temporal support. Little as I supposed that I cared about popularity, competence, or the fellowship of those who were sincerely in error, when I came to be stretched upon the altar of sacrifice, and the unsheathed blade that was to exscind from all these, hung over me with with perpendicular exactness; then, then, brother, I cried unto the Lord to strengthen me to pass through the scene with his approbation."

The philosopher sees in adversity a means of purification, and the true Christian believes that Christ himself "was made perfect through suffering," and that "he descended below all things," *expressly* "that he might ascend above all things." It is therefore no source of wonderment to the Latter-day Saints that they are called upon to emulate the example of the divine Redeemer, since they hope to share in his glory. On the other hand, they acknowledge the wisdom of Jehovah, who has planned all things wisely and well, and has decreed that "all that will live godly in Christ Jesus shall suffer persecution," and shall meet with scorn, and ridicule, and peradventure with death, as so many have already done for the testimony of Jesus.

What the Saints do marvel at is this; why so many honest, sincere, intelligent believers apparently fail to perceive, that, notwithstanding the great parade modern divines make of the Scriptures as being their infallible standard of faith and practice, they nevertheless ignore nearly every cardinal principle of Christ's Gospel therein contained. For example, take the primary, initiatory ordinance of water baptism as applied to repentant believers; although Christ expressly says: "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God," modern divines unblushingly declare that this divine teaching has become antiquated, that a man *can* enter the kingdom of God without being born of water and of the Spirit. Again, we read that Christ taught his ministry to go forth and preach the Gospel without purse and scrip, evidently in accordance with his own example. This too is practically declared to be antiquated teaching; as is also the laying on of hands for the gift of the Holy Ghost; and that the Gospel signs shall follow believers. Now one is led to inquire in the face of these facts, since the teachings and practices of modern divines in these fundamental particulars are so utterly repugnant to the teachings and practices of Christ and his Apostles, of what use is the Holy Scriptures to them as a rule of faith and practice? We fail to

perceive any, unless indeed it be to point out the apostate condition of modern Christendom, and prove their utter condemnation.

The following is pertinent to a part of our subject, and is extracted from a work entitled *Modern Christianity, a Civilized Heathenism.* "At present, the Church and the world get on as harmoniously together as if they had every interest and every principle in common. Look at your bench of Bishops. There they are, some six and twenty of them, successors of Christ, specially appointed to take his place on earth till he comes to claim his kingdom. I should just like to know what single thing they are doing, which he would do if he were here. There they are, pre-eminent among men not for their humility and the sanctity of their lives, but for their social rank, as peers of this mighty realm. There they are, with their £5,000 a year and upwards—an income not to be spent upon the spiritual wants of their respective dioceses, but upon themselves and their children. There they are, with their palaces in the country, and their mansions in Belgrave-square; dining pleasantly with their equals in the fashionable world, and never guilty, mark you, of such shocking bad taste as to denounce the frightful luxury of aristocratic life as a deadly sin, or tell a spendthrift nobleman to his face that such pursuits as pigeon slaughtering and horse-racing are leading him anywhere else rather than to heaven. It is all very well for your Archbishop to talk about converting us poor heathen. Let him try his hand first at the conversion of the House of Lords. Why, if he would speak and act like his master—Christ, for one single week, he would not have a friend left in London. If he, and the rest of the Bishops with him, would issue a solemn protest against the wickedness and extravagance of the rich, they would make themselves at once so absolutely offensive that no man of wealth or rank would ever receive them into his house again. And this, and nothing less than this, as you know far better than I do, is what Christ would do."

D. McK.

RETURNING MISSIONARY.—Elder John Hopkins was among the returning missionaries with the May 24th Company. His name was inadvertently omitted in our last week's notice.

NOTTINGHAM CONFERENCE.—The Nottingham Conference will be held in the Assembly Rooms, Low Pavement, Nottingham, June 25th, 1876.

D. McK.

HOME CORRESPONDENCE.

ENGLAND.

11 Hardinge Street, Lawrence Hill,
Bristol, May 21. 1876.

Beloved Prest. Carrington.

As it appears to be a custom with the returning Elders to write an adieu to the Saints, and give a short account of their missionary labors, I place these few lines at your disposal. I was called to this mission at a two days' meeting, held in Lehi, Utah County, Utah Territory, on August 9th and 10th, 1874. I left my home on Sept. 8th, and Salt Lake City on Sept. 9th, in company with six other Elders, arriving in Liverpool on Sept. 28th, and was appointed by President Jos. F.

Smith to succeed Elder James Bywater in the Presidency of the Leeds Conference, where I arrived Sept. 30th, 1874, and labored until Sept. 22nd, 1875. I enjoyed my labors and the associations of the Saints there very much. About fifteen members were added to the Church there during that time. Renewed interest seemed manifested in the work, and prospects brightened, which I believe have since been realized. Having been appointed to the Presidency of the Bristol Conference, I arrived at Bristol, Sept. 22nd, 1875, where I have labored until the present time. We have added by baptism to this Conference four members.

I came on this mission willingly, and have labored to the best of the ability my heavenly Father has given me. I know that my labors have been profitable to myself, and have hopes, through the blessings of God, they have been of benefit to others. I cannot leave the kind Saints in these lands, without a feeling of regret, for I have learned to love them for their kindness to me during my wanderings amongst them. But we have the hope of meeting again in the homes our God has given us, in the valleys of Ephraim. Not being able to visit the Saints again, I now bid them an affectionate adieu, both in the Leeds and Bristol Conferences, and thank them for all their kindnesses to me, whilst I have been a sojourner in their midst; and my hopes and prayers are that the day may come when we can meet again in the homes of the Saints.

I have realized the promises made to me by the servants of God, when I was appointed to this mission. My way has been opened before me, in a wonderful manner, and I have been enabled to pursue it with joy, and whilst I return to my home with pleasure I desire *always* to labor and assist in the building up the kingdom of God on earth, and to continue your brother and fellow-laborer in the Gospel.

JOHN WOODHOUSE.

AT SEA.

Off Welsh Coast, Irish Channel,
20 miles from Holyhead,
May 24, 1876.

President A. Carrington.

Dear Brother,—Before I am out of sight of British land, I embrace the favorable opportunity of saying to you and my many friends in England, that I rejoice in having my face Zionward. For a period of over nineteen months, having landed at Liverpool on the 4th day of October, 1874, I have enjoyed myself exceedingly well in my ministerial duties, both in the Liverpool Office, as well as when laboring among the Saints. I feel that I cannot leave without expressing to them, by your kindness, the affection I feel towards one and all. With a kind farewell I say to them, "Be of good courage."

We know that all the honest in heart would like to gather in Zion. It is well to encourage the spirit of gathering under all circumstances. By living our holy religion I realize that, the way of salvation will be made plain for us all. God is the searcher of all hearts. He will have a tried people. Like gold, seven times purified, will the Saints be refined. Yet, the "yoke is easy and the burden is light." How great, how glorious is the reward, that God will bestow upon His people. Let us seek to serve Him more and more:

Lord may we ever faithful prove,
And be partakers of thy love.
Deliver us from ev'ry ill,
And land us safe on Zion's hill.

I shall never forget my friends. I do most earnestly pray for their welfare. Some of them will be disappointed in not having seen me to say "good-bye." I say to such that "all's well that ends well." We shall meet again. There is a long line of travel before us. Like an unmeasured plain, eternity stretches out to our mental vision. Onwards, onwards! the spirit is immortal!—its habitation is eternal! God bless the Saints!

With kind love, in the bonds of the Covenant,—

EDWARD HANHAM.

Happy are families when the government of parents is the reign of affection, and the obedience of the children the submission of love.

UTAH NEWS.

From the *Deseret News*: —

CARRIAGE AND WAGON MAKING.—A renewed impetus is being given to this branch of home industry by the Deseret Carriage and Wagon Manufacturing Company, recently organized, and whose premises are in the old Hopper shops, Second South-street. The members of the company are all practical mechanics, and are turning out some specimens of workmanship, on orders, that are exceedingly creditable. This morning we examined a double-seated road-wagon or buggy, which has just been finished to the order of Mr. Lawson, a mine owner. It combines strength, lightness and elegance, and it is just the kind of vehicle for this country, for the purpose for which it is designed, for running out into the country over roads that are not conspicuous for smoothness. The work on the vehicle was entirely done here, including the trimming. We also noticed a light spring butcher cart, similar to those in use in San Francisco, with a few improvements added, made to the order of Mr. P. H. Lannan, a handsome and, we should suppose, a very handy vehicle. An excellent light wagon, for Messrs. Wood and Petersen, was also in process of construction, and, in comparing figures we find that, according to the class of work, those home-made wagons are of more moderate price than the same kind imported. The Deseret Company are deservedly earning a good reputation.

RETURNED MISSIONARIES.—Elder W. A. C. Bryan, of Nephi, called this morning, (May 6th). He left Utah about a year ago on a mission to England, and left Liverpool on his return April 12th, arriving in this city on Tuesday evening. Elders Arnold Goodliffe, of Malad, and Shadrach Empey, of Lehi, missionaries, returned with him. They all left England sooner than they expected, in consequence of poor health while there. On the journey home the health of all improved considerably. Elder Bryan labored in the Nottingham Conference while on his mission. He reports good prospects in the mission, better than for many years past.

CHEER THE OLD FOLKS.—It will be remembered that there was an "Old Folks' Excursion," two years ago, to Lake Point, including a sail on the Lake, on the *General Garfield*, when the participants, about 250, enjoyed a most excellent time. The affair was under the supervision of that kindly, warm-hearted, and respected gentleman, Bishop Edward Hunter, in conjunction with brothers Goddard and Savage, and we understand the same parties purpose getting up a similar excursion this season, probably about the end of this or the commencement of the coming month. We believe it is not yet decided whether the party will be restricted to persons over sixty-five years of age, or whether the limit will be none under seventy years. The direction the "Old Folks' Excursion" will take this season will probably be southward.

ARRIVAL OF EMIGRANTS.—This morning (May 8th,) a company of emigrants, numbering 27, arrived in this city, from the town of Albert Lee, Minnesota. They were accompanied to Ogden by Elder Jorgensen, who visited the locality named in 1874, as a missionary, and baptized most of these people, who are all Scandinavians. Last year he returned, and now he comes home bringing his sheaves with him. To-morrow morning the company goes to Provo, where some will remain, while others go further south to locate.

RETURNED FROM ENGLAND.—Yesterday afternoon (May 8) we received a call from Elder James Payne, who reached home on Saturday night from a mission to England, for which country he left, on a mission, April 28th, 1875, having, consequently, been gone a few days over one year.

THE LEE CASE.—The following dispatch came to hand last evening: — Beaver, May 9.—John D. Lee arrived in custody of Marshal Nelson, to-day.

But little was done in court. The case will be called to-morrow morning. The prisoner seems in excellent spirits.

ADMITTED TO BAIL.—Yesterday, (May 11th,) Judge Boreman admitted Dame, Lee and Adair to bail, in the respective sums of $20,000, $15,000, and $10,000.

THE NEW CHIEF JUSTICE.—Chief Justice Schaeffer is expected to be in Salt Lake, ready to assume his official labors, about the beginning of June.

IN ST. GEORGE.—Presidents B. Young and D. H. Wells and party reached St. George yesterday afternoon (May 10th), at four o'clock, all well. Prest. Young's health is excellent, he never stood the trip so well before, and never had a more pleasant journey south. The people manifested much pleasure at the arrival of the party. The Temple looks magnificent in contrast with the surrounding country. We glean the foregoing from a private dispatch, and in addition, we learn from another received by Bishop Edward Hunter, that the roads are dusty in the south and the weather is warm, the thermometer standing at 102 in the shade at St. George. A conference of three days' duration will commence on Friday. Vegetation is quite forward, and the health of the people is generally good.

VISITED THE TEMPLE.—President B. Young visited and examined the St. George Temple yesterday, (May 10th). He went upon the top of the main building and the tower.

THE ST. GEORGE TEMPLE.—We understand the St. George Temple will be completed as soon as possible. Arrangements will be at once made to send the necessary complement of workmen there to accomplish this desirable object.

"JUVENILE INSTRUCTOR."—We have to hand No. 8 of the current number of the *Juvenile Instructor*. Besides two articles continued from previous issues, there are "Down in a Volcano," "Musk," "Editorial Thoughts," "The Explosion," and various other papers, interesting, useful and instructive. There is an installment of the "History of Joseph, the Prophet," as usual. We have no hesitancy in recommending the *Instructor* as a most excellent family periodical.

JAMAICA GINGER.—Another addition has lately been made to the continually enlarging catalogue of home productions. This time it is "Essence of Jamaica Ginger," produced by R. Mathews & Co., of this city. We have tested the article and pronounce it, according to our judgment, excellent, being chemically pure. Prof. Barfoot is chemical director of the company manufacturing it, and his name, and the name of his associates are guarantees of good faith as to the purity of the article, which is good as possessing medicinal properties applicable in several complaints. We do not think there is a superior article of the kind in the market.

UTAH MUSICAL TIMES.—We have received from Calder & Careless the third number of their excellent musical monthly, *Utah Musical Times*. The contents are: "Miscellaneous; Ludwig Von Beethoven; Learn to the Last; An Outside Passenger; A Scotch Music Lesson; Editorials—Choir-singing, Gilmore's Concerts, Brass Bands; Editorial Notes; Musical Notes; Dramatic Notes; Entertainments; New Publications; Correspondence and Answers to Correspondents; Music—"Faith," L. M., and "Hope," C. M., both original pieces, by George Careless. This journal must prove valuable to members of choirs, not only on account of the useful instruction imparted, but also as a means of furnishing new and choice music adapted to the wants of choirs throughout the Territory.

"UTAH AND HER FOUNDERS."—Mr. Edward W. Tullidge is receiving the proof sheets of his work, "The Life of Brigham Young, or Utah and Her Founders," and we are pleased to learn that the book will, in all probability, be out of press and in the hands of subscribers in the course of a short time.

TERMINATED.—The suits entered about two years since, by C. C. Clements, in behalf of a certain self-constituted committee of forty-five, against J. R. Winder, City Assessor and Collector, and Paul A. Schettler, City Treasurer, have terminated in the Third District Court, by the plaintiff being non-suited and his having to pay costs, which have been awarded the defendants.

From the *Salt Lake Herald:*—

THE UTAH NORTHERN RAILROAD.—Fifty men are now working on the Utah Northern Railroad Tunnel, fifteen miles north of Franklin, which will be completed by July 1st. By October 1st the road is to be completed to Cottonwood. The iron bridge for Bear River is now completed in Chicago, and will be shipped through as soon as the tunnel is open. The line is due north from Franklin to Eagle Rock Bridge, leaving Soda Springs eighteen miles to the east and Port Neuf Cañon as far to the west. It saves twenty-five miles of the distance on the present stage route to Montana, and obviates the travel of the heavy sand roads below Corbett's.

A ROMAN CATHOLIC CHAPEL.—A Roman Catholic Chapel is about to be erected in Ogden, Utah.

THE BENEFIT CONCERT.—The 20th ward concert to aid R. Maeser, who is appointed on a mission, was in every way a success; the house was filled, and all seemed satisfied with the efforts made to amuse and entertain them. Where every one did so well it might not be proper to praise particular persons, some of the solo singing and choruses, however, would have done credit to professionals. One very important feature in a concert is the accompaniments, in which Professor Jos. Daynes is *par excellence.*

HIGH WATER AND THE RAILROADS.—Weber river is on the rampage, threatening a wholesale washing out of bridges, and other destruction of property. The new iron bridge recently erected by the Utah Central Railroad, is in imminent danger, although the company is making vigorous efforts to save the structure. It was considered unsafe for engines to cross yesterday (April 30th). Passengers walked across the bridge.

CANNON WILL HOLD HIS SEAT.—A prominent Democratic member of Congress writes to a "Gentile" friend in Salt Lake, concerning the Utah delegateship, as follows: "Touching the merits of the controversy as to who is the true delegate from Utah, I know nothing. Cannon appears to have been elected by a large majority. He is very much liked here, and it will take a great deal of proof and a very strong case on the part of the contestant to oust him. Yesterday (April 30th), we voted unanimously to admit Jesse Harrolson, a Republican with a skin as black as the ace of spades, who "represents" the wealthy district in which Mobile, Ala., is situated, because we thought he had the most votes, and the fact that Cannon is a Mormon will not be taken into account in considering whether he is entitled to his seat. We have such a large Democratic majority in the House that we have no excuse for not dealing justly in the matter of contested elections.

—— The plague in Mesopotamia is increasing since the last report; there have been 553 new cases and 228 deaths.

——New York *Tribune's* Presidential estimate: Blaine first, Morton second, Conkling third, Hartranft fourth, Bristow fifth, Hayes sixth, Jewell seventh; and the Democratic side: Tilden first, Hendricks second, Bayard third.

——The District of Columbia committee room, House of Representatives, Washington, May 6th, was thronged with an audience of cultivated and well-known women over the Women's Centennial Memorial. In the course of the proceedings Mr. Buckner, of Mo., asked if women did military duty. Mrs. Sarah J. Spencer answered that women, as mothers, furnished the whole army, and that at a priceless cost, and when men were slain, their hearts were broken. Women would vote for peace, not war; arbitration, not bloodshed.